

THE

# Christian Monitor.

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## *Extracts from the Sermon of a Converted Hindoo.*

[In the year 1791, a native East Indian, named Sattianadan who had been converted to the Christian faith by the preaching of the missionaries was ordained a minister of the gospel according to the manner of the Lutheran church. On this occasion he delivered a sermon in the Tamul language; an English translation of which was published by the missionary society. A copy of this sermon has not, as far as the Editor knows, reached this country; but some extracts from it have been found in the Christian Observer, which we gladly give to our readers not merely as a curiosity, but as a gratifying specimen of the progress of Christian knowledge, and a proof of the value of missionary labours. *We rejoice* in the extension of the kingdom of the Redeemer, and hail with rapture the omens of no doubtful interpretation, which indicate the approach of that day, the brightest that ever dawned on this benighted world, when "the Jews shall be brought in, with the fulness of the Gentiles—when all flesh shall see the salvation of God," and "wars shall cease to the end of the earth"]—

The text of this sermon is Ezek. xxxiii.

II. In treating it he proposes to consider :

I. To whom the offers of Divine mercy are made.

II. The way and means of obtaining the blessings offered in this Divine promise.

III. What those inestimable blessings are.

A few extracts will give our readers some idea of this discourse.

"I. The persons to whom this gracious promise is made, are all mankind, who though endowed with rational souls

and well-framed bodies, blessed with great divine gifts of the mind, and with the comforts and conveniences of this life, though daily protected from all dangers, and receiving innumerable blessings from the paternal hands of their Maker; have disobeyed his laws, dishonoured his name, resisted the dictates of the blessed Spirit, and pursued the sinful desires of their depraved heart. Melancholy and very humiliating as this assertion is, conscience, and the unerring word of God, concur in declaring it to be true. Let us hear what the sacred scripture says on this head," &c.

"II. The way by which men are to obtain the blessings of this promise is expressed in the text—by turning from their evil ways: 'Turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?' Such a turning of a convicted sinner from his evil ways, implies in it a distressing sense of his departure from the way of God's commandments, and of his ungrateful behaviour towards God, and an abhorrence and renunciation of all his sinful courses; for as long as a sinner is not affected with a sense of his sinfulness & lost condition, but thinks well of himself, while he continues in his sinful course, he never will be prevailed upon to renounce and forsake it. This was the opinion of most of the Jews; though God then chastised them for their sins, they remained insensible of their great ingratitude towards him their Divine Benefactor; their proud hearts were not humbled by it, for they were industrious to justify themselves, though thereby they reflected on God, and therefore they continued to pursue the dictates of their depraved heart.—And, this, alas! is the deplorable condition of many who call themselves Christians, who miserably deceive them-

selves, by hoping to become happy because they conform to some external rules of Christianity, while their hearts are still estranged from God; and though the word of God, and their own conscience, tells them that they live in this and in that sin, and that consequently they cannot be pleasing to God, yet they either believe it not, or turn a deaf ear to those salutary warnings, or make a hundred shifts or excuses for it, without examining the state of their souls, or considering to what miseries they are exposed, as long as they go on in their unconverted state, and therefore they remain in their sinful attachment to the world, and in other sinful courses. But O that such would consider how dreadful their condition is, as long as they are insensible of their sinfulness and misery; that as long as they continue in sin, they are slaves to Satan and to their lusts, under the high displeasure of God, and liable to such miseries which no human tongue is able fully to declare. Whosoever loves sin destroyeth his own soul.— Let us therefore be persuaded no longer to continue in the practice of sin, but let us entreat him to convince us by his blessed Spirit of our miserable condition by nature, and to make us truly sensible thereof. Let us consider how disobedient and how ungrateful we have been towards him, and this consideration fill our hearts with sorrow, and excite us to humble ourselves before him.

“God comes now to the door of our hearts, and invites us to accept of his grace and mercy. ‘O sinners, turn, turn from your evil ways! Why will you die? Why will you throw away your immortal souls, & plunge yourselves into eternal death and misery? As I live, I have no pleasure in your death.— Hate and renounce therefore your sins, and turn unto me by repentance, and faith in your Redeemer, and I will bestow upon you the riches of my grace, and the blessings of pardon, righteousness, and eternal life.’”

“This was likewise the chief intention of our Saviour’s preaching when he entered on his ministry, namely, to prevail on sinners to repent and to turn to God: ‘Repent, for the kingdom of God is at hand:’ yea, God is now making his own way to reconciliation and peace,

through the sufferings and death of his Son: he has sent him to atone for your sins, that thereby he might lay a firm foundation for your being united to him again; that you may share in these blessings. Therefore, repent; consider how you have departed from God, and how ungrateful you have been to him; and let your hearts be melted thereby into repentance and sorrow for your past sins, and be excited to hate and forsake every sin, and to love and serve God.— Let us, therefore, be prevailed upon by these gracious calls, no longer to continue in our enmity against God, who has such kind designs towards us: but let us turn unto him with a sense of our poverty and sinfulness: but let us acknowledge and bewail before him our sins, and resolve, in dependence on his strength, to hate and to renounce them, and to dedicate ourselves to the service of God.

“The turning of a convinced sinner from his sinful ways includes in it likewise a trust and dependence on Christ for pardon and salvation; all our sorrow for sin, and resolutions to amend our lives, will not take away our sins: it is Jesus who has atoned for them, and has made peace between God and men: to him, therefore, we must fly for refuge, and believe in him as our Saviour, and the Source of all our happiness. Through his mediation we ought to draw near unto God, and entreat him to grant us pardon of sin, and an interest in his grace and favour. This is the only true way of attaining to these inestimable blessings: for the oracles of God assure us that he is the only mediator between God and men, and that whosoever believeth in him shall have everlasting life.”

“The atonement of Jesus is the only foundation for pardon and acceptance: he is the way by which we are to draw near unto God: ‘Whosoever cometh through him shall be saved, and shall go in & out & find pasture.’ John x. 9. We have no reason to doubt of it, for God himself hath set him forth to be a propitiation for the sins of the whole world, and inviteth sinners to believe in him as their Saviour, that so they may share in the blessings of redemption. God calleth us to look on him and be saved. ‘O sinners, ye have undone yourselves, and are plunged into a state of the most de-



plorable misery, out of which you are not able to deliver yourselves: but Jesus your Saviour is able and ready to save you. Be your sins ever so many, ever so great, yet you shall certainly be saved if you do not neglect the offers of grace which are made to you. Delay, therefore, no longer to turn from your evil ways: let not your doubts and your fears keep you at a distance, but come like the returning Prodigal with true repentance and faith in your Divine Surety, and I will pardon all your sins, adorn you with his righteousness, renew and strengthen you by my Spirit, and receive you into the number of my children.' O how kind, how gracious is this invitation! If we love ourselves and desire to become happy, let us accept of him as our Saviour, and entreat God in his name to grant us forgiveness of our sins, and to bestow on us the riches of his grace. This is the way in which we are to turn unto God, and become partakers of his grace and mercy; and if we have by the grace of God entered on this blessed way, let us take care that we do not then think that we have already attained to a state of perfection. There are some who think that they need not be under any farther concern for their eternal welfare, because they have once found their minds awakened, and have shewed some sorrow for their sins; but this is a fatal thought which will ruin our souls; let us therefore take care to maintain always a sense of our sinfulness and lost condition, and endeavour to grow in grace and in the knowledge of our Lord Jesus Christ, by our frequent addresses to him, and daily surrender of ourselves into his hands; let us strive by the grace of the blessed Spirit to follow his holy example, and adhere unto him in prosperity and adversity; let us daily hear the word of God, and lay it up in our hearts as the food of our souls; and watch and pray that its saving effects may not be frustrated, but that it may bring forth the fruits of a holy life. This is the way of obtaining the grace and favour of God; a way, though narrow to our depraved nature, which will lead us to life eternal."

[The Tranquebar Missionaries mention the death of the elder Mr. Kolhoff, aged eighty-six, after fifty-three years of faith-

ful and laborious services, and after seeing his son engaged in the English Mission, and his family well provided for by a kind providence. Their congregation had received an increase of one-hundred and eighty-three members, of whom thirty-two were adult Heathens or Papists. The communicants amounted to 1170.—In the schools, 197 children had been maintained and instructed.]

*For the Christian Monitor.*

The Editor of the Christian Monitor is requested to publish in his paper the following Extract from the Minutes of the

#### SYNOD OF VIRGINIA.

The Synod of Virginia after holding a free conversation on the state of religion in the churches under their care, are of opinion that they have much reason both to render thanks to the great Head of the church, for the efficacy which has, in many instances been given to gospel ministrations; and to be humbled before God on account of the lukewarmness which prevails among numbers, and the iniquity which abounds in our land.

But it may be satisfactory to enter a little into detail, and more particularly to state the reasons of the Synod's opinion. In addition then to the evidence arising from various sources, that Religion is gaining in the estimation of our fellow citizens, and that Infidelity is losing ground, we have several instances, fully authenticated, of professed unbelievers, who have openly renounced their principles; of avowed enemies, who have become, (there is reason to believe) true and zealous friends to the cause of Christ our Redeemer. Besides this, it has pleased God to pour out his spirit on some of our churches, and not only revive the hearts of his people, but cause additions to be made "to the church of such, it is hoped, as shall be saved".—The congregations of Bethel, in Bedford County, of Locust Bottom in Botetourt, and of Oxford in Rockbridge, furnish the most remarkable instances of the revival of religion, while in other parts of our church, altho nothing very striking has occurred, religion seems to be making a silent yet perceptible progress.—Of these Norfolk, Petersburg, Richmond, Fredericksburg, Cumberland, Buf-

falo, Oulpeper, and some others might be mentioned as instances. The Synod have also heard with pleasure of the organization of several new churches, in which there is a goodly number of communicants, and a commendable degree of zeal and piety.

It has been frequently remarked that revivals of religion have been preceded by an increase of the spirit of prayer among professors. In some of the cases mentioned above, this remark has been verified in a manner, which the Synod cannot help noticing so far as earnestly to recommend to the churches under their care, associations for the purpose of pleading in humble supplication to God, for the effusion of his Holy Spirit, and the overthrow of the Kingdom of darkness. As an encouragement to Christians to regard this recommendation, it is stated that a considerable revival of religion in one of our churches, was thought to have originated from the union of two pious females in prayer for the increase of vital piety.

In some instances the disease which in so fatal a form, was epidemic last year, appears to have been sanctified and blessed to the awakening of the attention of no inconsiderable numbers to their everlasting interests. Thus the dispensations of the Almighty, altho' often inscrutable, are sometimes made plain by subsequent events, and we can see beams of heavenly mercy irradiating the dark and mysterious ways of divine providence. As a farther illustration of this remark, Synod have been informed that very happy effects have been produced by the death of one or two young men, who died in the triumphant hope of everlasting life thro' the Lord Jesus. At sight of such a scene, avowed infidels renounced infidelity, and procured for themselves the Bible.—Thus, thro' the wonderful providence and adorable grace of our God, those events which seemed to exterminate the fondest hopes of a parents heart, have been made the means of implanting in others the hope of eternal life. These circumstances have been mentioned for the purpose of exhorting and disposing the people to observe, and wisely to improve the dispensations of providence. And this seems to be the more necessary, because in ma-

ny instances, the visitations of Heaven, although highly afflictive, do not seem to have produced repentance and reformation. Many we fear have suffered in vain. Among professors of religion in various places, we hear of much insensibility, and worldly-mindedness; while multitudes of immortal beings appear utterly unmindful of their everlasting interests, and inattentive to the offers of the gospel.—The Synod would therefore earnestly call upon all under their care, and exhort them, while they render thanks to God for what has been done on behalf of the church, and for the glory of his great name, to unite in every effort to increase the spirit of vital piety, and extend the borders of the Redeemer's Kingdom. Let all who feel the saving power of divine grace, think nothing too much to be done for Him, who died for their salvation, and through whom they hope to live forever.

Staunton, 14th Oct. 1815.

#### LANCASTRIAN SCHOOL.

An enlightened and virtuous population is the strength and glory of a nation. Republican institutions especially, never can long flourish among vicious and ignorant people. Believing as we do that these remarks are incontrovertible, and being with all our heart attached to the institutions of our Country, we rejoice to see any attempt to promote virtue and knowledge among our young citizens.—The effort now making to establish a Lancastrian School in Richmond is particularly gratifying. *It is just the thing we want.* The system of Lancaster is peculiarly calculated to produce habits of method and order, of self government and steady industry. To mention only a single instance for the illustration of this remark, one of the fundamental rules of this admirable institution, is "*a place for every thing, and every thing in its right place*". In all the evolutions and manuevres, to borrow military phraseology, down to the minutest details of the system, the attention of pupils is continually directed to this rule. So that it seems almost impossible for a young person to spend two or three years in a Lancastrian School without forming a habit of doing every thing in an orderly and methodical way. The advantages of



this habit will be diffused thro' all the business of future life ; and its beneficial effects will be seen and felt in the Shop, the Counting House, the Office, or wherever those who are thus trained may find employment. And besides, the moral effects of such a course of discipline as that stated in the rule, will by no means be inconsiderable. Scenes of turbulence and riot, the indulgence of disorderly passions, the irregularity and confusion of vice, will be very likely to disgust rather than seduce a youth accustomed to the strict discipline, and perfect order, of a well conducted Lancasterian School. It is this moral effect which perhaps constitutes the chief excellency of this system. It has been truly remarked, indeed, that it is the cheapest way, ever devised, of teaching the elements of learning. And this is a high commendation. It is no small matter that every man, not absolutely a pauper, may, in this way, have his children taught Reading, Writing, and Arithmetic.—But if the new mode were the most expensive, such is its effect on the moral character, such the excellence of its discipline, that therefore it ought to be preferred. To reject, or treat with indifference a plan of education which is both cheapest and best, would betray an insensibility both to private interest and to public good, of which our citizens cannot be suspected.—We cherish the hope that our Metropolis will, before long, afford many living proofs of the excellency of the system which, in our humble manner, we now recommend. But we ought to be apprized that it will not be sufficient to subscribe for a *Lancasterian School*, and talk about it, while the novelty of the subject lasts. To carry the system into effect, and derive from it the benefits, which it is so well calculated to afford, there is need not only of zeal, but of persevering attention, and of continued vigilant superintendence. The interest which is now felt, must not be suffered to flag ; our ardour must not be permitted to cool. A hint, however, on this subject is sufficient.

#### RELIGIOUS INTELLIGENCE.

[After the greatest part of our paper was made up for the present week, we met with the following interesting letter,

which our readers will peruse with much pleasure. It may be well, however, to premise, that a translation of the Scriptures into the Persian language has been made by the late Rev. Henry Martyn ; and that a copy of this translation was presented by Sir Gore Ouseley, the British Ambassador near the Court of Persia, to the King of that country. The following is a translation of the letter sent by the Persian monarch to the Ambassador, on receiving the present.]

“ In the name of the Almighty God, whose glory is most excellent.—

“ It is our august command, that the dignified and excellent, our trusty, faithful and loyal well-wisher, Sir Gore Ouseley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration), should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

“ In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books, that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia ; but now the whole of the New Testament is completed in a most excellent manner : and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner.—We, therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read to us the above-mentioned Book from the beginning to the end, that we

may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the holy Gospel, and other points in sacred books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

"Given in Re'ialavil, 1229.

(Sealed) FATEH ALI SHAH KAJAR."

#### OBITUARY.

[The following communication would have made its appearance immediately after the event which it records, had it not been for the ill health of the worthy gentleman who promised to favour the Editor with it.]

TO THE EDITOR OF THE MONITOR.

DEAR SIR,

According to your desire, I shall give you a brief account of the death of *John Pleasants Woodson*, of whom it may be justly said,

"Nothing is dead, but *that* which wish'd to die;

"Nothing is dead, but wretchedness and pain;

"Nothing is dead, but what incumber'd, gall'd,

"Block'd up the pass, and barr'd from *real* life."

It may not be improper to state to you, that this youth had given no inconsiderable evidence of a work of Grace having been begun in his heart, sometime, before the commencement of his last illness and soon after his disease became violent, he told his father, he had been earnestly striving to obtain religion for two years, unknown, he believed, to any one but himself.

His views of Death, and his reflections on his situation are well express'd in his own words, found in his pocket book, by his Mother, about the time of his confinement.

"If it were possible I would wish to preserve constantly before my mind the certain, the inevitable approach of death. It is indeed an awful period; but no-

thing adds more terror to the solemn hour than its being unexpected. He, who has often contemplated the soul-chilling countenance of the King of terrors, can view with calmness his threatening aspect. O! that I may be taught by consciousness of decaying strength and ebbing health, that the hour cannot long delay, in which, with horrid smiles and hungry grin, the sin-begotten monster shall voraciously drink the lazy stream of life. O! Lord, so teach me to number my days, as to apply my heart unto wisdom."

On the evening of the 24th of July I visited him, and observed to him that his fever was very distressing and the issue of his disease uncertain, and that his friends were anxious to know the state of his mind—He replied that his mind was calm. I asked him the ground of this calmness—He answered, "All my future prospects are founded on the Messiah." I said, I supposed he was not a stranger to those views and exercises which are embraced by the religion of Christ—with serenity and joy beaming in his countenance, he said "he hoped not"—I remarked, that it was an unspeakable blessing to have a well founded hope of a happy immortality, when death was in view—He then expressed the most unreserved acquiescence in the will of God—and that death was not terrible—and having observed the distress of his Mother at the prospect of a separation, he told her "it was a stroke of Providence: let him do what seemeth him good." On Tuesday the 25th he held out his hand and took leave of his father, with much affection and great firmness of mind—His father asked him, how he felt with regard to his entrance on the eternal world, he said, "he had been endeavoring for two years to prepare for that event." His father asked, are you alarmed at the approach of death? "O! no," said he, "I am happy, this is as happy a moment as any of my life." On the same day his Mother asked him, how his mind was? he answered with emphasis, "firm, firm"—she told him to trust in Jesus Christ—he said, "I do, I do;" Tuesday night, he called for his mother, and embracing her in the most affectionate manner, told her, he was going—she asked, where? He smiled and said



"to Heaven, that happy place, where we shall meet again, no more to part—and there we shall be happy." Hearing the voice of one of his female friends who was repeating the words of the Apostle, "Thanks be to God who giveth us the victory through our Lord Jesus Christ,"—he turned and caught her hand, and said, "I know you, you are a Christian, and I love you"—He then took leave of a number of his friends, with a composed and smiling aspect, recommending religion to them, as the only solid basis of happiness in life or death. He then asked his friends to support his mother, and being told, Jesus would support her, he said, "yes."—When asked what then was his greatest desire, he answered, "to be with Christ my love."—He was asked if his hope was still firm, he answered, "Christ, Christ, is my hope," and in reply to this question, is Christ worth dying for? He said, "O! yes, he is a sure foundation—He is a Rock."—Towards morning he had the Servants called in, and took leave of them, telling them it was his dying request that they should love God.—On Wednesday morning, 26th, his mother came into the room, he said "good morning, Mama, when we parted last night, I did not expect to see you again, I am here yet, but am going fast." Observing her much distressed, he exhorted her to bear her affliction as a Christian, telling her, with a smile, they should meet again in heaven.

On Thursday evening 27th, being asked if the Saviour was not precious to him in this time of need.—He answered, O! yes. Then taking his aunt by the hand, asked her if she was not full of hope? He turned his face towards a number of his young friends and said he hoped they would be Christians: that every thing in this world was vanity and vexation of spirit; and committed them to God. To his Cousin F. D. he said, "you have been as a brother to me on earth, I hope you will be an everlasting brother to me." He spake in a similar manner to several of his young friends. A little after this, he asked his father, with perfect composure, where he intended to bury him? His father asked him, if he had much solicitude on that subject. He answered, not much. His father said, he

supposed it would be best for them to be placed near their ancestors. He said, that would do. On Thursday night, he said to his friend Mrs. F. "I feel as if I were fast bound in a cruel Jail." She asked him if it would not be far better to depart and be with Christ?—He replied with much firmness, "O! yes."—On Friday he thanked his friends for their kind attention to him, and with much earnestness, exclaimed, "O! my God, what is this that I feel from the bottom of my soul for my friends."—Between 5, and 6, o'clock in the evening he called for his father, and asked him to support him in his arms while he departed from this evil world, and leaning on his father's breast, without a struggle or a groan, he yielded up his spirit into the hands of his God.

#### *Reflections on the foregoing Narrative.*

The subject of the above obituary notice was almost from his infancy, well known to the Editor. As he grew up to manhood and displayed the qualities of his heart and understanding, the interest which was felt for the child of a friend, ripened into love and esteem.—But private feeling need not to be obtruded on the attention of the public.

The dying exercises of such a youth as John P. Woodson are worthy to be had in everlasting remembrance. He was the only child of his parents; and was born heir to an estate, much more than sufficient to satisfy the wishes of a moderate man. He had been endowed by the author of his being with powers of mind considerably above the ordinary level.—Under the management of excellent teachers, he went thro' the usual course of liberal studies; and, what deserves particular attention, had been preserved from those habits and passions which harden the heart and weaken the understanding. He had for some time studied law under the direction of a distinguished lawyer of this city. On account of the delicate state of his health, he had returned to his fathers. When a general alarm had spread thro' the state last summer, occasioned by the movements of the enemy immediately subsequent to the capture and destruction of the city of Washington, this estimable young man, altho' a substitute was serving for

Adm in camp, volunteered in a troop of cavalry for the defence of his native state. The exposure and fatigue endured by him in this situation, brought on, it is thought, his mortal disease.—When arrested by sickness, no young man perhaps in Virginia had higher hopes or fairer prospects than J. P. Woodson. He was the pride and glory of his parents—his friends doated on him—every acquaintance loved him. With a vigorous, discriminating, and well cultivated mind, and with all the opportunities of improvement afforded by our country, the road to distinction and honour lay open and of easy ascent before him. And yet, at the very time when the youthful heart begins to feel the stimulus of ambition; when all things present themselves in their “gayest and happiest attitudes;” when the cup of pleasure sparkles before the eye with greatest life and brilliancy, before bitter experience has enforced the melancholy conclusion that vanity and vexation of spirit” are written on all earthly enjoyments; did this young man not merely with tranquility, but with joy behold his fair prospects clouded, and all his worldly hopes destroyed forever. How are we to account for this? He had in the days of his youth remembered his creator. He had deliberately examined, and cordially embraced the religion of the Bible.—The affections of his heart consented to the conclusions of his understanding: and fully believing that Jesus Christ was the Messiah, to say all in a word, he was a CHRISTIAN. It was the christian’s hope that supported and cheered his heart, and enabled him with more than heroic courage, more than philosophic fortitude, to sustain his last trial, and made him reckon the day of death, his happiest day. The house of his father was literally crowded during his sickness, by relations and friends, as well to hear his conversation as to perform the necessary offices of kindness to the sick.—In the hearts of all who attended, there was scarcely room for any feeling but that of admiration of the young man’s piety, submission, and joy; in every understanding there was, for the time at least, a deep conviction of the glorious efficacy and excellence of christianity; and none could forbear wishing, “Let

me die the death of the righteous; and let my last end be like his.”

In this publication the editor has in view principally the benefit of the ingenious young men, who may perchance, read this obituary. Let them, instead of hearkening to the enchanting voice of pleasure, hear the solemn and affecting admonitions, of the dying young christian. Let them, instead of imitating the example of those who walk “after the desire of their own hearts,” tread in the steps of him whose high and holy transports in his last hours, stamp, as it were, seal of heaven’s approbation on the manner of his life. Instead of the eager enquiry “who will show me any earthly good,” let them by day and by night adopt the prayer of my amiable young friend, “O! Lord, so teach me to number my days, as to apply my heart unto wisdom.”

*A word to parents.*—Your children may be taken from you. What you will suffer under such a trial experience alone can teach you. The best consolation will be the hope of their future felicity. Amidst the anguish which nature will feel, the thought that you have had the honour and the privilege of bringing forth, and training up, and I had almost said, sending before you an immortal being to the full participation of heavenly joy, will afford you support that nothing else can give. “Train up your children,” then, “in the nurture and admonition of the Lord.”

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### CONDITIONS:

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